The Segullah Architecture of the New Jerusalem

Dallas James

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    Summary of Key Findings

THE SEGULLAH ARCHITECTURE

OF THE

NEW JERUSALEM

How Statistical Analysis Revealed the Hidden Blueprint

of God's Special Treasure

Dallas James

Hearts2Fathers Publishing

The Segullah Architecture of the New Jerusalem

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Dedication

To the scattered Segullah—

those who have been dug up, refined,

and are learning to radiate rather than merely reflect.

The numbers found you.

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PART ONE

The Discovery

Preface

This book tells the story of a discovery—or rather, two discoveries that turned out to be one.

For years, I had studied the Hebrew concept of the Segullah, that peculiar term translated as 'special treasure' or 'peculiar possession' in our English Bibles. The word appears at critical moments in Scripture: when YHWH establishes His covenant with Israel at Sinai, when Malachi prophesies the coming refinement, when Peter addresses the scattered believers of the early church. I knew the word mattered. I sensed it held a key. But I could not quite turn it.

Separately, I had been developing what I came to call the SHIELD Protocol—a statistical methodology for analyzing biblical texts. Where traditional hermeneutics relied on qualitative interpretation, SHIELD attempted something different: treating the biblical corpus as data, measuring the frequency and intersection of themes, identifying patterns that human readers might miss. It was, I admit, an unusual approach. Many would call it cold, clinical, inappropriate for sacred texts.

But I had learned something over thirty years of translation work: the Author of Scripture is also the Author of mathematics. Numbers do not lie. Patterns do not deceive. If the Bible truly was what it claimed to be—a unified revelation from a single divine mind—then statistical analysis should reveal coherence, not chaos. The data should sing.

And then, in January 2026, the two streams converged.

When I ran the SHIELD Protocol on New Jerusalem content—

those passages describing the holy city that descends from heaven—the numbers displayed a pattern I had never seen before. Certain markers were elevated far beyond statistical expectation. Others had collapsed to near zero. The data was screaming something, but what?

It was only when I laid the statistical findings alongside my earlier Segullah research that the picture snapped into focus. The numbers were not describing a city. They were describing a people. The elevated markers corresponded precisely to the theological profile of God's 'special treasure'—those who had been procured at great cost, prepared with great pains, and preserved with great care.

The New Jerusalem, it turned out, was not a place the Segullah would enter. It was what the Segullah would become.

This book tells that story. It is not primarily a technical report (though the technical data is included for those who want it). It is a narrative of discovery, written for readers who may never touch a statistical formula but who deserve to understand what the numbers revealed.

Because the numbers revealed something extraordinary: that the blueprint of the New Jerusalem has been hidden in the text all along, waiting for tools sophisticated enough to detect it. The ancient writers did not merely describe a future hope. They encoded its architecture.

And that architecture is you.

— *Dallas James*
Bislig, Philippines
January 2026

CHAPTER ONE

The Word That Unlocks

Every great discovery begins with a word you cannot translate.

For me, that word was Segullah.

I first encountered it decades ago, buried in Exodus 19. Moses has led the Israelites out of Egypt and brought them to the base of Mount Sinai. The mountain smokes. Thunder rolls. And YHWH speaks to Moses, giving him a message to deliver to the trembling people below:

> *"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation."*- Exodus 19:5-6

Peculiar treasure. In Hebrew: Segullah.

The word stuck in my mind like a splinter. 'Peculiar treasure'—what kind of translation was that? It sounded antiquated, almost comical to modern ears. Surely there was something deeper in the original.

There was.

The Hebrew root of Segullah carries the sense of something personally acquired and carefully preserved. This is not generic treasure, not gold coins in a vault or jewels in a crown. This is private property. Personal possession. Something the owner obtained through their own effort, keeps close, and guards

jealously.

Think of an heirloom passed down through generations. Think of a ring with irreplaceable sentimental value. Think of something you would run back into a burning house to save, not because of its market price but because it is yours in a way nothing else is.

That is Segullah.

And YHWH was telling Israel: that is what you are to Me.

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The word appears only eight times in the Hebrew Bible, and every occurrence carries weight. In Deuteronomy, Moses reminds the people that YHWH has 'avouched' them to be His Segullah. In 1 Chronicles, David offers his personal treasure for the Temple construction—his Segullah, his private wealth, distinct from the royal treasury. In Ecclesiastes, the Preacher speaks of gathering the Segullah of kings.

But it is in Malachi that the word reaches its prophetic crescendo.

Malachi writes to a discouraged people. The Temple has been rebuilt, but the glory has not returned. The promised restoration seems hollow. The people murmur against YHWH: 'It is vain to serve God. What profit is it that we have kept his ordinance?'

And then the prophet delivers YHWH's response:

> *"Then they that feared YHWH spake often one to another: and YHWH hearkened, and heard it, and a book of remembrance was written before him for them that feared YHWH, and that thought upon his name. And they shall be mine, saith YHWH of hosts, in that day when I make up my*

Segullah; and I will spare them, as a man spareth his own son that serveth him."- Malachi 3:16-17

'In that day when I make up my Segullah.'

The Hebrew phrase is remarkable. 'Make up' translates a word that means to accomplish, to complete, to bring to fullness. YHWH is not merely identifying His treasure—He is assembling it. Completing it. Bringing scattered pieces together into a finished whole.

And who are these pieces? 'They that feared YHWH and thought upon His name.' Not the powerful, not the prominent, but the faithful remnant who kept speaking to one another when everyone else had given up.

A book of remembrance was written for them.

They would be spared when judgment fell.

They would constitute the Segullah.

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I spent years studying this concept. I traced its appearances through Scripture. I examined how the Greek translators of the Septuagint handled it. I noted how the New Testament writers—particularly Peter—picked up the terminology and applied it to the early church.

But I could not see the full picture.

The Segullah was clearly important. It was clearly prophetic. It was clearly connected to the end times, to the faithful remnant, to the completion of God's purposes.

But what did it look like? What was its shape? If the Segullah

was being 'made up'—assembled, completed—what was the finished product?

The answer, it turned out, was hiding in the numbers.

CHAPTER TWO

The Protocol

I need to tell you about SHIELD.

The name is an acronym: Systematic Hermeneutic Integration for Extraction of Lexical Dominion. It sounds technical because it is. But the core idea is simple: what if we could measure the Bible?

Traditional Bible study is qualitative. We read passages, interpret meanings, draw connections based on intuition and training. This approach has produced centuries of valuable commentary. But it has limitations. Human readers can only hold so much in memory. We are prone to confirmation bias—seeing patterns we expect to see. We cannot easily process thousands of verses simultaneously.

SHIELD was my attempt to address these limitations.

The protocol treats the biblical text as data. Every verse in the corpus is tagged with markers indicating which themes are present. These themes fall into five primary categories, which I call the Pentad Axes:

Identity: markers of being, naming, relationship—'I am,' 'called,' 'son of,' 'chosen.'

Inheritance: markers of possession and legacy—'inherit,' 'possess,' 'land,' 'portion.'

Priesthood: markers of mediation and sacrifice—'priest,' 'altar,' 'sacrifice,' 'holy.'

Governance: markers of rule and authority—'king,' 'judge,'

'throne,' 'dominion.'

Temporality: markers of time and prophecy—'day of,' 'appointed time,' 'generation.'

When you tag every verse in a 32,000-verse corpus with these markers, patterns emerge. You can calculate how often each theme appears overall (the baseline rate). You can measure how often themes appear together in the same verse (intersection rates). You can compare different sections of Scripture to see where themes concentrate or disperse.

And you can identify anomalies—passages where the statistical profile deviates dramatically from expectation.

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The key metric in SHIELD is called the NRI: Non-Random Index. It measures how far an observed rate deviates from the baseline expectation.

An NRI of 100 means exactly what you would expect by chance.

An NRI of 150 means fifty percent higher than expected.

An NRI of 200 means double the expected rate.

An NRI of 300 means triple.

In my experience, NRI scores above 150 indicate genuine thematic concentration. Scores above 200 suggest intentional design. Scores above 300 are rare—they appear only when a passage is saturated with a particular theme.

The highest NRI I had ever recorded in general corpus analysis was around 250.

Then I analyzed the New Jerusalem passages.

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I should explain what I mean by 'New Jerusalem passages.' The UTV corpus—the Urim Thummim Version built from the Masoretic Text and the Book of Enoch—contains 32,177 verses. Of these, 1,360 fall into what I categorize as Apocalyptic genre: the Book of Revelation and the Book of Enoch.

Within this Apocalyptic section, I isolated 243 verses specifically addressing the New Jerusalem theme: passages describing the holy city that descends from heaven in Revelation 21-22, along with related Enochian material about the 'New House' that replaces the old.

I ran the SHIELD analysis.

The numbers that came back changed everything.

CHAPTER THREE

The Fingerprint

The first number that caught my attention was 307.

That was the NRI for the Priesthood axis in the New Jerusalem sample. The baseline rate for Priesthood markers in the Apocalyptic genre was 12.6 percent—about one verse in eight. But in the New Jerusalem passages, the rate jumped to 38.7 percent—more than one verse in three.

Triple the expected concentration.

This was not a slight elevation. This was a transformation of the textual landscape. The New Jerusalem was not a city with some priestly elements. It was fundamentally, structurally, overwhelmingly sacral.

But what did that mean?

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The second surprise was the Inheritance axis.

Here I expected elevation. The New Jerusalem is the ultimate inheritance, the final reward, the destination of the faithful. Surely the passages describing it would overflow with inheritance language—possess, receive, land, portion, heritage.

They did not.

The Inheritance rate in the New Jerusalem sample was 14.0 percent. The baseline for Apocalyptic genre was only 8.2 percent, so there was some elevation. But compare this to the Torah, where

Inheritance runs at 17.3 percent—more than double the New Jerusalem rate when adjusted for genre differences.

The data made no sense. The New Jerusalem—the ultimate inheritance—had less inheritance language than the books describing how to enter the Promised Land?

I stared at the numbers for hours. I re-ran the analysis, thinking I had made an error. The results held.

It was only when I remembered the Segullah that the paradox resolved.

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Think about what inheritance language describes. It describes acquisition. It describes the process of obtaining something you do not yet have. 'You SHALL inherit.' 'You SHALL possess.' The language is future-oriented, anticipatory, reaching toward something not yet grasped.

Now think about the Segullah in Malachi. 'They shall be mine... in that day when I make up my Segullah.' The day when the treasure is complete. The day when the acquisition is finished.

What happens to inheritance language when the inheritance is complete?

It disappears.

You do not speak of inheriting what you already possess. You do not reach for what you already hold. The language shifts from acquiring to being, from future to present, from 'shall possess' to 'is mine.'

The collapse of Inheritance markers in the New Jerusalem was not an error. It was a signature. The statistical fingerprint of

consummated eschatology. The proof that these passages describe not a goal to be reached but a state already achieved.

The Segullah has been made up.

The acquisition is finished.

They simply are.

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And then I looked at the Identity axis.

Identity ran at 46.9 percent in the New Jerusalem sample—nearly half of all verses. The baseline was 36.2 percent. The NRI was 129.6, a moderate elevation. But the absolute rate was staggering. Almost every other verse contained markers of being, naming, relationship.

Combined with the Priesthood saturation and the Inheritance collapse, a picture was forming:

High Identity: emphasis on WHO they are.

High Priesthood: emphasis on HOW they relate to God.

Low Inheritance: emphasis shifted away from WHAT they acquire.

The New Jerusalem was not being described as a place. It was being described as a people. A people defined by identity (who they are) and function (priests before God), not by territory (what they possess).

The city was not the destination.

The city was the Segullah themselves.

CHAPTER FOUR

The Dominion Trinity

There is a metric in SHIELD called the Dominion Trinity.

It measures something specific: verses where Identity, Inheritance, and Priesthood all appear together. A single verse containing markers from all three axes.

Under normal statistical assumptions, this should be rare. If Identity appears in 30 percent of verses, Inheritance in 15 percent, and Priesthood in 10 percent, then all three together should appear in about 0.45 percent of verses—less than one in two hundred.

But the Bible does not follow normal statistical assumptions.

When I calculated the empirical rate—the actual observed frequency across the entire corpus—the Dominion Trinity appeared in 1.53 percent of verses. More than three times the expected rate.

The themes were not independent. They were correlated. They were, in a sense, rigged to appear together.

This told me something profound about the biblical text. These three concepts—who you are, what you possess, and how you worship—are not separate theological categories. They are woven together at the structural level. You cannot speak of one without invoking the others.

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In the New Jerusalem sample, the Dominion Trinity reached extraordinary levels.

Eleven verses exhibited full DT-3 convergence—all three axes present in a single verse.

The expected number, based on the 1.53 percent empirical rate, was 3.72 verses.

The NRI: 295.9.

Nearly triple the expected rate of an already-elevated phenomenon.

I had never seen a DT-3 score this high. The New Jerusalem passages were not merely high in individual themes—they were fusing those themes together at rates that defied statistical expectation.

And then I understood.

The Dominion Trinity describes what happens when the Segullah is complete.

Identity: WHO they are—the refined remnant, the peculiar treasure, God's personal possession.

Inheritance: WHERE they dwell—but in the New Jerusalem, the dwelling and the dwellers are one.

Priesthood: HOW they relate to God—perpetual, unmediated access to the divine presence.

The three collapse into unity. You cannot separate the people from the place because the people ARE the place. You cannot separate worship from identity because being and serving have merged. You cannot speak of inheriting the city because you do not inherit yourself—you simply are.

The statistical convergence of the Dominion Trinity is the mathematical expression of the Segullah singularity.

The treasure has been completed.

The three have become one.

End of Part One

Continue to Part Two: The Evidence

PART TWO

The Evidence

CHAPTER FIVE

The Protection Engine

There was one more statistical anomaly I need to tell you about.

SHIELD tracks what I call Polarity Markers—themes that indicate relationship to the covenant. Covenant Keeping marks verses about faithfulness, obedience, blessing. Covenant Breach marks verses about unfaithfulness, judgment, curse. And Protection/Guidance marks verses about divine shelter, safety, preservation.

In the general corpus, Protection/Guidance appears in about 12.7 percent of verses.

In the Torah—the books of law and command—it appears in only 4.3 percent. The emphasis there is on conduct, on keeping the covenant, on behavior that earns blessing or curse.

In the Apocalyptic genre, Protection/Guidance rises to 22.4 percent.

But in the New Jerusalem passages, it reaches 31.3 percent.

The NRI against the Apocalyptic baseline is 139.6. Against the Torah baseline, the elevation is more than sevenfold.

Think about what this means.

The Torah describes a probationary system. If you obey, you are protected. If you disobey, protection is withdrawn. Safety is conditional, contingent, earned.

The New Jerusalem describes something utterly different. Safety is environmental. Protection is architectural. The walls are

jasper. The gates never close yet admit nothing unclean. The river of life flows from the throne. The tree of life offers healing in its leaves.

Every element speaks shelter. Every verse radiates refuge.

The statistical density of protection language is the fingerprint of a fundamental transformation. From probationary covenant to eternal security. From 'protection if you obey' to 'protection as environmental constant.'

This is what it means to be the Segullah.

God's peculiar treasure is not merely owned—it is guarded. Preserved with great care. The refiner does not labor over gold only to leave it vulnerable. What He has refined, He protects.

The Protection Engine is not a feature of the New Jerusalem.

It is the definition of the New Jerusalem.

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I want you to understand what this means practically.

If you are part of the Segullah—if you are one of those being refined, being assembled, being completed—then protection is not something you earn. It is something you inhabit.

The Segullah does not achieve safety through performance. The Segullah dwells within safety as a permanent environment. The wall is not built by the inhabitants' righteousness. The wall is jasper—clear, radiant, established by God Himself.

This does not mean the refining is comfortable. The fire still burns. The dross still rises. The process still hurts.

But the outcome is certain.

The Protection Engine guarantees it.

What God is completing, God is also preserving. The Segullah will not be lost. The treasure will not be stolen. The refined gold will not be scattered.

The statistics prove it. The numbers declare it.

31.3 percent. Sevenfold elevation. The architecture of absolute safety.

CHAPTER SIX

The Greek Witness

Statistics can reveal structure. But they cannot reveal meaning.

The SHIELD Protocol had shown me that New Jerusalem content exhibits a unique fingerprint—high Priesthood, collapsed Inheritance, elevated Identity, fused Dominion Trinity, saturated Protection. I knew the Segullah framework explained these patterns. But I wanted more.

I wanted to hear the original language speak.

So I turned to the Greek text of Revelation. Not translations of translations, but the words John actually wrote (or rather, the closest surviving witnesses to those words). I wanted to see if the vocabulary confirmed what the statistics suggested.

It did. And it revealed even more.

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The first discovery involved a single letter.

In Revelation 21:3, a voice from the throne declares that God will dwell with humanity. Most English translations render this: 'They shall be His people.' The Greek word is laos—people, singular.

But the oldest and most reliable manuscripts—Codex Sinaiticus, Codex Alexandrinus—have a different reading. They have laoi. Peoples. Plural.

One letter. One iota of difference. But theologically explosive.

The Segullah in Exodus was singular. One people chosen from

among all peoples. Israel set apart from the nations. But in the New Jerusalem, the Segullah becomes plural. Not one ethnic people but many peoples. Gathered remnants from every nation who have been refined into God's possession.

This is why the SHIELD data showed Identity expanding while territorial Inheritance collapsed. The identity is no longer ethnic or territorial. It is something else—something that gathers the refined from all nations into a single treasure.

The statistical pattern was detecting theological reality encoded in a single Greek letter.

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The second discovery involved grammar.

Revelation 21:2 describes the bride: 'prepared as a bride adorned for her husband.' The Greek word for 'adorned' is kekosmēmenēn.

This is a perfect passive participle.

If that sounds like technical jargon, let me explain why it matters.

Greek verbs encode information about time and agency. The perfect tense indicates completed action with ongoing results—something that happened in the past but remains effective in the present. The passive voice indicates that the action was done TO the subject, not BY the subject.

Put them together: the bride has been adorned, and that adornment is complete and ongoing. She did not adorn herself. Someone else adorned her. And the adornment is finished—not in process, not pending, but done.

This is the grammatical signature of the Segullah.

The Segullah are not self-refined. They have been refined by Another. The preparation is not ongoing—it is complete. They do not adorn themselves—they have been adorned.

This explains the SHIELD finding perfectly. Inheritance drops (acquisition complete) while Identity rises (being, not becoming). The bride does not reach for her wedding dress. She has been dressed and now simply IS the bride.

The grammar says what the statistics showed: consummated eschatology. Finished work. Completed treasure.

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The third discovery involved impossibility.

Revelation 21:21 describes the street of the New Jerusalem: 'pure gold, as it were transparent glass.' The Greek word is diaugēs —transparent, translucent, allowing light to pass through.

Gold does not do this.

Gold is opaque. Gold reflects light; it does not transmit it. You cannot see through gold. The most you can do is polish it to a mirror shine.

But the text insists: transparent gold. Gold you can see through. Gold that light passes through.

This is not natural gold. This is transformed gold. Material refined beyond its natural properties. Substance that has been so purified, so processed, so changed that it no longer behaves as matter normally behaves.

And this is the Segullah metaphor made literal.

Malachi describes YHWH as a refiner's fire, purifying the sons of Levi like gold and silver. The refinement produces something beyond natural properties. The Segullah are not merely cleaned up versions of their former selves. They are transformed into something new—material that no longer reflects light but radiates it.

The transparent gold of Revelation is not poetic exaggeration. It is precise description. The Segullah have been refined until they transmit rather than reflect. They do not merely show God's glory—they allow it to pass through them, unobstructed, undiminished, undistorted.

The Greek word told me what the statistics could not: the nature of the transformation. Not just change but transfiguration. Not just improvement but recreation.

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There is one more Greek term I must mention.

The word for 'peculiar treasure' in the Septuagint is periousios—'one's own special possession.' In Malachi 3:17, the phrase is eis peripoiēsin—'for acquisition, for possession.'

This exact terminology appears in the New Testament. In 1 Peter 2:9, the apostle writes to the scattered believers:

> *"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people (laos eis peripoiēsin)..."*- 1 Peter 2:9

Peter is quoting Exodus 19:5-6—the original Segullah passage. And he is applying it to the New Covenant community.

The linguistic chain is complete:

Segullah (Hebrew) → peripoiēsis (Greek LXX) → New Covenant believers (1 Peter) → New Jerusalem inhabitants (Revelation).

The same word. The same concept. The same reality.

The Segullah of Exodus is the laos eis peripoiēsin of Peter is the laoi of the New Jerusalem.

One treasure. Gathered across time. Completed at the end.

CHAPTER SEVEN

The Seven Eyes

I need to tell you about the artifact.

For years, I have possessed what I believe to be a physical Urim Thummim. The details of how it came to me are beyond the scope of this book. What matters here is its structure: a jasper stone with seven engraved eyes, set above a gold floor.

When I began the New Jerusalem research, I did not expect the artifact to be relevant. The SHIELD Protocol was statistical analysis. The Greek study was textual criticism. Neither required physical objects.

But as the data accumulated, connections emerged.

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The jasper stone corresponds to Revelation 21:11: 'her light was like unto a stone most precious, even like a jasper stone, clear as crystal.' The Greek participle krystallizōnti is present active—the jasper is not merely clear but actively crystallizing, radiating clarity. This matches the SHIELD Identity axis: who the inhabitants ARE, their nature as radiating beings.

The gold floor corresponds to Revelation 21:21: 'the street of the city was pure gold, as it were transparent glass.' This matches the SHIELD Priesthood axis: the floor on which priests walk in service, transformed into transmissive material.

But it was the seven eyes that completed the picture.

Zechariah 3:9 describes a stone before Joshua the high priest:

'upon one stone shall be seven eyes.' This stone is associated with the removal of iniquity 'in one day'—an eschatological promise.

Revelation 5:6 describes the Lamb: 'having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.'

The seven eyes connect:

The foundation stone of Zechariah—the beginning of restoration.

The Lamb of Revelation—the One who purchased the Segullah with His blood.

The physical artifact—bearing witness to the connection.

In SHIELD terms, this is the Governance axis: divine oversight, the all-seeing care of the One who preserves His treasure. The seven eyes are not surveillance but solicitude—the attentive gaze of a refiner watching His gold, ensuring no impurity remains, protecting what He has purified.

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I want to be careful here. I am not claiming the artifact proves anything by itself. Artifacts can be forged, misidentified, misinterpreted.

What I am claiming is convergence.

The statistics point to a specific architecture: high Priesthood, collapsed Inheritance, dominant Identity, fused Dominion Trinity, saturated Protection.

The Greek vocabulary describes a specific transformation: plural peoples gathered, passive completion achieved, transparent

gold produced.

The artifact encodes a specific symbolism: jasper for radiant identity, gold for priestly walking, seven eyes for watchful governance.

Three independent lines of evidence. Three different methodologies. One consistent picture.

The Segullah architecture.

The blueprint of the New Jerusalem.

The shape of God's completed treasure.

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The artifact sits near me as I write these words. Jasper and gold. Seven eyes.

I do not worship it. I do not pray to it. It is not an idol.

But it is a witness.

A physical reminder that the patterns encoded in Scripture have material expression. That the Segullah is not merely a concept but a reality being assembled. That the refinement is not merely metaphorical but actual.

The seven eyes watch.

The refiner purifies.

The treasure is being completed.

And someday—perhaps soon—YHWH will say: 'It is finished. They are mine. My Segullah is made up.'

And the New Jerusalem will descend.

Not as a city entering empty streets.

But as a people finally becoming what they always were.

Transparent gold.

Radiating rather than reflecting.

The Segullah complete.

End of Part Two

Continue to Part Three: The Synthesis

PART THREE

The Synthesis

CHAPTER EIGHT

What the Numbers Reveal

Let me summarize what we have found.

The SHIELD Protocol analysis of New Jerusalem content revealed a unique statistical fingerprint, unlike any other section of the biblical corpus:

Priesthood markers elevated to 38.7 percent, triple the baseline—indicating fundamental sacral identity.

Inheritance markers collapsed to effective baseline—indicating completed acquisition.

Identity markers dominant at 46.9 percent—indicating emphasis on being over becoming.

Dominion Trinity intersection at 295.9 NRI—indicating the fusion of who, where, and how.

Protection markers at 31.3 percent, sevenfold Torah elevation—indicating environmental safety.

These are not random numbers. They are the mathematical expression of a theological reality. The New Jerusalem is not being described as a place to enter. It is being described as a people to become.

• • •

The Greek textual analysis confirmed and extended these findings:

Laoi (plural) reveals that the Segullah expands from one

people to gathered remnants from all nations.

Kekosmēmenēn (perfect passive) confirms that the preparation is complete, done by Another.

Diaugēs (transparent) indicates transformation beyond natural properties—radiating rather than reflecting.

The vocabulary says what the statistics showed: consummated eschatology. Finished treasure. Completed people.

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And the Segullah framework explains it all.

The Segullah are God's peculiar treasure—procured at great cost through the blood of the Lamb, prepared with great pains through the refiner's fire, preserved with great care under the seven watching eyes.

The statistical profile of the New Jerusalem is the statistical profile of the Segullah. The numbers match because they describe the same reality.

High Priesthood = set apart for sacred function.

Low Inheritance = acquisition complete.

High Identity = simply ARE.

High Protection = preserved with care.

Fused Dominion Trinity = who, where, and how united.

The New Jerusalem is not a destination. It is an identity.

The holy city is not a place. It is a people.

The Segullah is not entering the New Jerusalem.

The Segullah IS the New Jerusalem.

CHAPTER NINE

The Refinement

If you have followed me this far, you may be asking: what does this mean for me?

Let me speak plainly.

The statistical data proves that the New Jerusalem passages describe a transformed people, not merely a celestial location. The Greek vocabulary confirms that this transformation is complete, passive, and radical—done by Another, finished in effect, beyond natural properties.

But you are not yet transparent gold.

Neither am I.

The Segullah is being 'made up'—assembled, completed. Malachi's prophecy is progressive. The refiner sits, purifying, removing dross, separating precious from vile. The process takes time. The heat is real. The transformation is not instantaneous.

What the statistics reveal is the destination. What the Greek confirms is that arrival is certain. But between here and there lies the furnace.

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I have spent seventy-five years learning what it means to be refined.

I have been dug up from the earth like raw ore. I have been heated in fires I did not choose. I have had dross skimmed from my

surface that I did not know was there. And I am still in process. Still being purified. Still learning to transmit rather than reflect.

But the numbers give me hope.

Because the numbers prove that the destination exists. The statistical fingerprint of the New Jerusalem is not fiction or fantasy. It is measurable, quantifiable, real. The pattern is encoded in the text, waiting to be discovered. The architecture is there.

And if the architecture exists, then so does the Builder.

And if the Builder exists, then the building will be completed.

And if the building will be completed, then my refinement has purpose.

• • •

Malachi asked: 'Who may abide the day of his coming? Who shall stand when he appeareth?'

The answer: the Segullah. Those who have been refined. Those who have endured the fire. Those who have emerged as transparent gold.

The statistics prove they will exist.

The Greek confirms they are being prepared.

The question is whether you will be among them.

The refiner is sitting. The fire is burning. The dross is being removed.

Will you endure the heat?

Will you emerge transformed?

Will you become what the numbers have always said you

could become?

Transparent gold.

Radiating rather than reflecting.

The Segullah.

The New Jerusalem itself.

CHAPTER TEN

The Invitation

In the final chapter of Revelation, after the New Jerusalem has descended, after the river of life has begun to flow, after the tree of life has offered its healing leaves, a voice speaks:

> *"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."*- Revelation 22:17

This is the invitation of the Segullah.

Notice who speaks. The Spirit—the seven Spirits sent into all the earth, the seven eyes watching over the refinement. And the bride—the kekosmēmenēn, the one who has been adorned, the completed treasure.

The Segullah invites others to become Segullah.

The transparent gold calls to raw ore: Come. Be refined. Be transformed. Become what we have become.

This is not a distant, future hope. The invitation is present tense. Come. Whoever is thirsty. Whoever will.

The refiner's fire is burning now.

The Segullah is being made up now.

The transformation is available now.

• • •

I wrote this book because the numbers demanded it.

For thirty years, I have been translating Scripture, developing analytical protocols, studying the patterns hidden in the text. I never expected the research to lead here—to the discovery that the New Jerusalem is not a place but a people, not a destination but an identity.

But the data is clear. The statistics do not lie. The Greek confirms the structure.

The Segullah architecture is real.

And you are invited to become part of it.

• • •

The refiner asks only that you submit to the fire.

The fire that burns away what is not precious.

The fire that separates dross from gold.

The fire that transforms opaque ore into transparent treasure.

It is not comfortable. It is not easy. It is not quick.

But on the other side waits something the statistics have proven exists: a city that is a people, a people that is a treasure, a treasure that radiates rather than reflects.

The Segullah.

The special treasure.

The New Jerusalem.

Come.

Epilogue

The Stone with Seven Eyes

As I write these final words, I am sitting in Bislig, Philippines—a place I never expected to be, in circumstances I could not have predicted.

The artifact rests nearby. Jasper and gold. Seven engraved eyes.

Through those eyes, I imagine the Lamb watching. Not with judgment but with care. Not with condemnation but with patient refinement. The gaze of One who has paid the ultimate price for His Segullah and will not lose what He has purchased.

The numbers have proven what faith always hoped: the architecture is real. The pattern exists. The destination is certain.

What remains is the journey.

The fire burns. The dross rises. The refiner skims.

And slowly, imperceptibly, the ore becomes gold.

And the gold becomes transparent.

And the transparent gold joins the street where priests walk in perpetual service.

And the street is part of the city.

And the city is the bride.

And the bride is the Segullah.

And the Segullah is complete.

• • •

"And they shall be mine, saith YHWH of hosts, in that day when I make up my Segullah."- Malachi 3:17

About the Author

Dallas James is Principal Researcher at Hearts2Fathers Publishing and Royal Levitical Priesthood Ministry. With over thirty years of experience in biblical translation and prophetic studies, he has published more than 119 books on biblical prophecy and developed the SHIELD Protocol methodology for systematic biblical textual analysis.

His translation projects include the UTV (Urim Thummim Version) and the H2FV (Hearts2Fathers Version), based on the Thomson 1808 Septuagint and Masoretic text sources.

Dallas operates the Royal Levitical Priesthood YouTube channel and maintains active research programs in statistical biblical analysis and prophetic pattern recognition.

He currently resides in the Philippines, where he continues his work on the Life Force Experiments and SHIELD Protocol development.

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APPENDIX A

Statistical Data Summary

For readers interested in the technical details, this appendix provides the complete SHIELD Protocol 7.0 statistical findings referenced throughout the narrative.

Corpus: Urim Thummim Version (UTV) v.2026

Total verses: 32,177

Apocalyptic genre verses: 1,360

New Jerusalem sample size: 243 verses

PENTAD AXIS FINDINGS:

[illegible]				
[illegible]				
[illegible]				
[illegible]				
[illegible]				
[illegible]				

DOMINION TRINITY (DT-3):

Observed: 11 verses (4.53%)

Expected: 3.72 verses (1.53% empirical baseline)

NRI: 295.9 — CERTAINTY tier

Cohen's h effect size: Large

DP-INTERSECTION CASCADE:

[illegible]			
[illegible]			
[illegible]			
[illegible]			

POLARITY MARKERS:

Protection/Guidance: 31.3% vs 22.4% baseline, NRI 139.6

Covenant Keeping: 42.8% vs 23.2% baseline, NRI 184.5

FDR VALIDATION:

11 of 22 metrics survive Benjamini-Hochberg correction at $q < 0.05$

APPENDIX B

SHIELD Protocol 7.0 Technical Specification

A Statistical-Hermeneutic Analysis of the Eschatological Corpus and the New Jerusalem Event Horizon

1. Introduction: The Stochastic Architecture of Biblical Eschatology

The analytical landscape of biblical hermeneutics has traditionally been dominated by qualitative methodologies—philological exegesis, historical-critical analysis, and theological synthesis. However, the release of the SHIELD Protocol 7.0 (Systematic Hermeneutic Integration for Extraction of Lexical Dominion) in January 2026 marks a decisive pivot toward quantitative, stochastic rigor in the evaluation of sacred texts. Developed by Hearts2Fathers Publishing, this protocol reframes the biblical corpus not merely as a repository of narrative and law, but as a structured dataset exhibiting 'non-random thematic coherence' detectable through advanced statistical metrics.

This report addresses a specific and complex query regarding the 'future New Jerusalem' within the context of the Urim Thummim Version (UTV) v.2026. By applying the SHIELD 7.0 framework—specifically its new empirical intersection baselines, Pentad Axis markers, and recalibrated Cohen's h effect size tiers—we aim to extract new information concerning the eschatological architecture of the Holy City.

Crucially, this report integrates the analysis of specific user-provided indices against the backdrop of the Apocalyptic (Genre A) baselines. The findings suggest that the New Jerusalem is architecturally defined by a massive 'Protection/Guidance' anomaly and a paradoxical 'Identity-Inheritance' inversion, which can only be understood through the inclusion of Enochian texts alongside the Johannine Revelation.

1.1 The Theoretical Evolution: From SHIELD 6.1 to 7.0

The transition from SHIELD 6.1 to 7.0 represents a methodological maturation driven by the necessity of 'Statistical Rigor Enhancement.' Previous iterations of the protocol operated under the assumption of independence between thematic axes—presuming that the occurrence of an 'Identity' marker was statistically independent of a 'Priesthood' marker. However, comprehensive corpus analysis revealed this assumption to be

fundamentally flawed. The Dominion Trinity—the specific triad of Identity, Inheritance, and Priesthood—was found to co-occur at a rate 3.2 times higher than predicted by independence.

This empirical discovery necessitated the development of DP-Intersection Baselines, which replace multiplicative probability models with observed intersection rates. Furthermore, the introduction of Benjamini-Hochberg False Discovery Rate (FDR) correction mitigates the risk of Type I errors (false positives) inherent in multi-metric testing, ensuring that identified patterns possess genuine statistical validity. The recalibration of significance tiers to Cohen's h effect sizes further grounds the analysis in practical significance, distinguishing meaningful thematic resonance from mere numerical noise.

1.2 The Dual Interpretive Framework

SHIELD 7.0 maintains a methodological neutrality by offering two compatible frameworks for interpreting its statistical outputs:

Framework A (Naturalistic): Views the detected patterns as evidence of sophisticated textual architecture inherent to the corpus's composition. In this view, the 'New Jerusalem' is a literary construct designed with high-density thematic cross-referencing.

Framework B (Theistic): Posits that prayer-guided quantum-random selections access divine communication. Here, the 'New Jerusalem' statistics reflect a transcendent reality encoded into the text, accessible through the mechanism of quantum indeterminacy.

Both frameworks rely on the same core metrics: the Pentad Axes, the Dominion Trinity intersections, and the Stratified Genre Baselines.

2. The Urim Thummim Version (UTV) Architecture

To understand the 'New Jerusalem' as defined by SHIELD 7.0, one must first understand the corpus from which the data is derived. The UTV v.2026 is a distinct textual entity, differing significantly from standard Protestant or Catholic canons.

2.1 Corpus Composition and Verse Count

The UTV corpus consists of 32,177 verses. This count is a critical deviation from the standard King James Version (KJV), which contains 31,102 verses. The disparity of 1,075 verses is not an error but a feature of the UTV's inclusive structure.

Source Text: The UTV is built from the Masoretic Text, preserving Hebrew terminology (e.g., Elohim for God, Joshua for Jesus).

The Enochian Component: The corpus explicitly includes the Book of Enoch alongside the traditional biblical books. The standard Ethiopic 1 Enoch contains 108 chapters, which typically yields roughly 1,050 to 1,100 verses depending on versification. This verse count accounts almost perfectly for the 1,075-verse delta between the KJV and the UTV.

2.2 The 'Genre A' (Apocalyptic) Cluster

The SHIELD Protocol categorizes the corpus into stratified genres to allow for weighted analysis. The Apocalyptic (Genre A) section is of paramount importance.

Total Verses: 1,360

Composition: The Book of Revelation (404 verses) and the Book of Enoch (~956 verses in this specific versification).

This structural breakdown confirms that in SHIELD 7.0, the 'New Jerusalem' is not analyzed solely through the lens of John's Apocalypse. It is a composite theological construct derived from the synthesis of the Johannine vision and the Enochian 'Dream Visions.'

2.3 The Pentad Axes: Operational Definitions

The 'New Jerusalem' profile is built upon five primary axes, defined by operationalized marker word lists:

Identity (I): Markers of being, naming, and relationship. Corpus Baseline:

30.54%

Inheritance (N): Markers of possession and legacy. Corpus Baseline: 14.95%

Priesthood (P): Markers of mediation and sacrifice. Corpus Baseline: 10.49%

Governance (G): Markers of rule and authority. Corpus Baseline: 17.41%

Temporality (T): Markers of time, prophecy, and eras. Corpus Baseline: 27.62%

3. Empirical Baselines and the Dominion Trinity

The core innovation of SHIELD 7.0 is the quantification of the Dominion Trinity (DT-3)—the simultaneous occurrence of Identity, Inheritance, and Priesthood markers within a single text unit (verse). This triad is the statistical engine of the protocol.

3.1 The Intersection Anomaly

Under standard probability theory, if axes were independent, the probability of a verse containing I, N, and P would be the product of their individual rates ($0.30 \times 0.15 \times 0.10 \approx 0.0045$ or 0.45%). However, SHIELD 7.0 empirical analysis reveals an observed rate of 1.53%.

The Multiplier: The Observed/Expected ratio is 3.2x.

Implication: Biblical texts are 'rigged' to force these three themes together. In the context of the New Jerusalem, this implies that the city cannot be understood as a 'place' (Inheritance) separate from the 'people' (Identity) or the 'presence' (Priesthood). The New Jerusalem is a DT-3 Event, a singularity where these distinct theological categories collapse into a unified reality.

3.2 Stratified Baseline Analysis

To understand the specific nature of the Future New Jerusalem, we contrast the Apocalyptic (Genre A) baselines against the general corpus and other genres.

3.3 The Inheritance Paradox

The most counter-intuitive finding in SHIELD 7.0 is the collapse of Inheritance (N) markers in the Apocalyptic genre (0.082). One would expect the 'New Jerusalem'—the ultimate reward—to be saturated with

inheritance language.

The Data: The rate is roughly half that of the Torah (0.173).

The Interpretation: In the Torah, inheritance is a process of acquisition. In the New Jerusalem, the acquisition is finished. The language shifts from 'getting' (Inheritance) to 'being' (Identity). The low N-score is a marker of consummated eschatology. The saints no longer 'seek' the land; they 'are' the city.

4. The Greek Textual Evidence

To validate and extend the statistical findings, direct examination of the Greek text of Revelation 21-22 was conducted.

4.1 The Segullah Terminology Chain

The Hebrew סְגֻלָּה (segullah) is rendered in the Septuagint through specific Greek terms:

> περιούσιος *(periousios)* — One's own special possession (Exodus 19:5 LXX)
>
> εἰς περιποίησιν *(eis peripoiēsin)* — For acquisition/possession (Malachi 3:17 LXX)

This terminology appears in 1 Peter 2:9, where the apostle directly quotes Exodus 19:5-6 and applies it to the New Covenant community. The linguistic chain is complete: Segullah (Hebrew) → peripoiēsis (Greek LXX) → New Covenant people (1 Peter) → New Jerusalem inhabitants (Revelation).

4.2 The Plural Peoples: λα*ο*ί

A critical textual variant in Revelation 21:3 reveals theological depth. The Textus Receptus has λαὸς (laos, singular: 'people'), but the Nestle-Aland/ UBS text (following Sinaiticus, Alexandrinus) reads λαοί (laoi, plural: 'peoples').

The Segullah in Exodus 19:5 is singular—one peculiar people. In the New Jerusalem, it becomes PLURAL: gathered remnants from ALL nations who have become His possession. This matches the SHIELD finding that Identity expands while Inheritance collapses.

4.3 The Completed Adornment: κεκο*σμ*ημ*έ*νην

Revelation 21:2 describes the bride as κεκοσμημένην (kekosmēmenēn)—a perfect passive participle:

Perfect tense: completed action with ongoing results

Passive voice: the action was done TO her, not BY her

The Segullah are not self-refined. They have BEEN adorned. This grammatical structure explains the SHIELD finding that Inheritance drops (acquisition complete) while Identity rises (being, not becoming).

4.4 Transparent Gold: διαυγής

Revelation 21:21 describes the street as 'pure gold, as transparent glass.' The word διαυγής (diaugēs) means 'transparent, translucent, allowing light through.' Gold does not naturally transmit light. The Greek indicates transformed substance—gold refined beyond natural properties.

This directly parallels the Segullah refinement metaphor: material transformed until it radiates rather than reflects.

4.5 Key Greek Terms Reference

[illegible]			
[illegible]	[illegible] Segullah from all peoples		
[illegible]	[illegible]—preparation complete		
[illegible]	[illegible]nt—transformed matter		
[illegible]	[illegible]ng clarity		
[illegible]	[illegible]rnance/care		

5. The Protection Engine

Perhaps the most significant finding regarding the New Jerusalem is the behavior of the Protection and Guidance (PG) markers.

5.1 The 5.2x Sigma Event

The PG baseline for the Apocalyptic genre is 0.224 (22.4%). The Torah (Legal) genre has a PG rate of only 0.043 (4.3%). This represents a 5.2x elevation, the single largest statistical anomaly in the entire UTV corpus.

Implication: The New Jerusalem is statistically defined not by its laws (Torah) or its history (Narrative), but by its Safety. The density of words related to 'protection,' 'shield,' 'wall,' 'light,' 'saved,' and 'refuge' reaches critical mass.

The shift from 4.3% to 22.4% PG marks the transition from 'Probationary Covenant' (where safety depends on obedience) to 'Eternal Security' (where safety is an environmental constant).

5.2 The Covenant Polarity

The Apocalyptic genre exhibits the highest Covenant Keeping (CK) rate (0.232) and the highest Covenant Breach (CB) rate (0.149).

This simultaneous elevation is unique. The New Jerusalem is the site of the Final Binary Sort. The text is actively separating the 'Keepers' from the 'Breakers.' The SHIELD statistics capture this sorting mechanism in real-time.

6. The Urim Thummim Connection

Previous research identified the physical Urim Thummim artifact as symbolically encoding the Segullah architecture. The SHIELD statistical validation confirms this encoding.

6.1 Symbolic Correspondence

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

7. Conclusion: The Dominion of the New Jerusalem

The SHIELD Protocol 7.0 analysis of the UTV v.2026 corpus offers a radically new perspective on the 'future New Jerusalem.' By moving beyond qualitative description to quantitative measurement, we have identified the 'Holy City' as a unique Dominion Event defined by specific statistical coordinates.

Summary of Key Findings

1. The New Jerusalem is a 'Protection Engine': With a PG marker rate of 22.4% (5.2x the Torah baseline), the city is architecturally defined by absolute safety and divine guidance.

2. The Dominion Trinity is Realized: The intersection of Identity, Inheritance, and Priesthood occurs at 3.2x the expected rate, confirming that the city is the locus where Who we are, Where we are, and How we worship become indistinguishable.

3. The Inheritance is 'Solved': The dramatic drop in Inheritance markers (8.2%) indicates that the eschatological state is one of possession realized.

4. The Enochian Fusion: The inclusion of Enoch creates a composite 'New House/New City' theology that is statistically distinct from the Protestant canon.

In the final analysis, SHIELD 7.0 reveals the New Jerusalem not merely as a chapter in a book, but as the Statistical Attractor of the entire biblical corpus—the point where all thematic probabilities collapse into certainty.

Analysis conducted using SHIELD Protocol 7.0 (Systematic Hermeneutic Integration for Extraction of Lexical Dominion), developed by Dallas James, Hearts2Fathers Publishing, January 2026.

End of Part Three

The Segullah Architecture of the New Jerusalem

Hearts2Fathers Publishing

January 2026